

mankind towards a state of perfection. As the spirit of utilitarianism it takes note of the feelings of pleasure and pain, of happiness and unhappiness, which arise from our sensations and our impulses. It pictures the pleasure or happiness of the individual or the community as the goal towards which conduct should strive. This theory, accepted nakedly as it stands, would sanctify all sensations and impulses which afford pleasure or happiness : but so stark a conclusion would be practically demoralizing, and it has therefore been limited by more or less artificial definitions of pleasure and happiness. We may then take it that the multiplicity and variety of the theories to which philosophy has been driven in its search for a science of living, strongly corroborate the view that human nature is a compound of a number of discordant elements.

The two impulses that remain for our consideration do not suggest definite lines of activity, but are compelling guides to general behaviour. They are in the sharpest contrast—Directive Instinct and Reason—and represent methods of shaping external behaviour to environment that are characteristic respectively of the lower and the higher orders of the animal kingdom.

DIRECTIVE INSTINCT.—In some of its manifestations this may perhaps be described as a subtle penetrating sympathy which gives a living creature instinctive knowledge of other

living creatures, or of substances, that subserve its nourishment or its reproduction.¹ Such a mysterious

The experiments of M. Fabre have convinced him that the females of some bees can not only lay male or female eggs according as the provision for the larva (as controlled by experiment) is large or small—in cell capacity or food—but can actually determine the sex of each egg as it is laid by them.